

THE
NEWSLETTER

OF THE COMMITTEE
ON
MASONIC
EDUCATION

“Each Mason is enjoined to make a
daily advancement in Masonic knowledge!”

GRAND LODGE, A.F. & A.M., OF CANADA
IN THE PROVINCE OF ONTARIO

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EDITOR

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R W. Bro. Lloyd W. Lawrence

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W. Bro. Norman Pearson

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c/o Robert A. Barnett - Editor
P.O. Box 4217
London, Ontario
N5W 5J1

TO ALL CONTRIBUTORS

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Size of Article: Material submitted for The Newsletter should reflect consideration of both the physical size of the publication, and the readability of the piece. Our pages run 300-325 words per page, so a maximum of about 1200-1300 words is the limit. Articles can also be one-paragraph notes of interest, or any length in between. Longer articles of special merit could be printed in sections over several issues.

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An Invitation: The Newsletter is published by The Grand Lodge Committee on Masonic Education. We welcome responses from all our readers. If any of our contributors or subscribers have access to historical information about their District, or Lodge, or special individuals, please forward it to the editor. Much of our Masonic History is also linked to the history of our country through members who have been community, business, professional, religious or political leaders. Careful research of material made available should provide some interesting information for Newsletter readers. It would also help to educate us all about the contributions of individual members. Lodges. and Districts - to the history of our country, provinces. and our villages, towns and cities. We need to know more about each other and about the part that Canadian Masons have played in our history. Can you help?

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***** NOTICE *****

BRETHREN: The Committee on Masonic Education is still offering its challenging Correspondence Course throughout the Grand Jurisdiction. Because of the interest that continues to be shown, it now is being offered in a new format. That same twinge of excitement, that same challenge, that same desire to delve into and find out more about the Craft is there - all we have done is to separate the four programs so that YOU may now choose in which order you wish to complete them. You may choose to complete only one - or you may choose to complete two of the four offered - or all four - you may take as many, or as few, of the programs as you wish and in the order you wish.

Upon the completion of each program a certificate will be awarded, but to become a member of THE COLLEGE OF FREEMASONRY, you still must complete all four programs.

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A supply of the new Application Form is being forwarded to your District
Education Chairman. Be sure to contact him. Good Luck!

RITUAL IN FREEMASONRY

*We again thank M. W. Bro. Kenneth Aldridge, P.G.M. and G.S., Grand
Lodge of Quebec for preparing a Short Talk Bulletin (See also 8-88, Ancient
Symbolic Penalties). The Ritual is always a significant part of Freemasonry
and those delivering it to the Candidate deserve special thanks. This S.T.B.
not only talks about the importance of Ritual but the significant role played
by those delivering it!*

Masonic Service Association -Editor (Vol. 68 -Aug. 1990 -No.8)

Probably nothing has so mystified Mason and non- Mason alike as the
concept of Masonic Ritual. To some non-Masons it is an intriguing mystery
deserving of a surreptitious search so as to discover the innermost secrets of
Freemasonry.

The extent to which some non-Masonic witch hunters have gone to
discover and reveal the true meaning of Masonic Ritual is worthy of a
separate paper. For the purpose of this paper, however, suffice it to observe
that Masonic Ritual has an uncommon fascination both within the Masonic
Order and without.

Let us examine Ritual as we see it in Freemasonry. First let us
determine the true purpose of Ritual. The most obvious point to be
discovered in a study of any Ritual is that it is a teaching system by which a
student may be taught and when the student has learned, the student may
then become a teacher, always with a constant result as the objective.

Rituals are not the exclusive domain of Freemasonry. Any institution, whether religious, military, governmental, social or fraternal, may and does use forms of ritual to relate to former events; to maintain continuity with former times; to teach, but above all to unify. The overriding benefit of ritual is that it is a prescribed form of activity which at once unifies the participant and the observer. A religious liturgy is a suitable example of the unification of participant and observer. The participants and observers, being aware of the prescribed form, and unified in the activity from previous experiences with the written ritual. Ritual provides an intellectual link between participant and observer. In fact, our use of ritual is so intellectually involving that the only observer to Masonic Ritual is the candidate, since all others are either active or passive participants. Hence, ritual is, or ought to be, a unifying experience. I said ritual **ought to** be a unifying experience which must indicate there are times when it is not. When then might it not be unifying?

An occasion that comes readily to mind is when a person selected to perform some of the work demonstrates a disrespectful lack of preparation. In the pursuit of his allotted task the brother extemporizes to make his way through his assignment. The results are manifold. Firstly, the candidate has received something less than that for which he paid. The extemporized work may have conjured in the mind of the candidate a faulty perception of the lesson being taught.

These are minor examples of how incorrectly presented ritual deviates from its intent. In time the candidate will hopefully have sufficient exposure to *correctly presented* ritual that he will fully understand the essential message. Yet some of the desirable effects of ritual are lost. For example, lost for all time is the opportunity to make a proper first impression.

Equally important, we have not delivered to the candidate the very best degree to which he was entitled nor have we given to the candidate a rebate for a faulty degree.

Also lost is that sense of unity, or as I previously described, intellectual unification. Extemporaneous ad-libs, fabrications or any failure which is evidence of lack of preparation causes those following the work to become mentally separated from the work. Their thoughts move now to more mundane concerns. Some of those concerns might be wondering why more preparation was not exercised; we might be moved to think we could

have done so much better; we might wonder why the presenter had not requested our assistance.

In some cases we might find some of the members making mental notes to take the erring ritualist to task. Whatever the change in mental attitude, it is clear that there has been a cleavage introduced between the presenter of the ritualistic work and those who have been following. The followers have been side tracked from the uplifting unifying ceremonies in which they were attuned, to mundane and lackluster negative thoughts.

Having said all this, let us keep in mind that ritual is a compilation of prescribed thoughts, words and actions. It is deserving of the most careful preparation and attention to detail. Any expeditious departures destroy the ritualistic journey we had embarked upon with all present and bring us into just another room with other people who also become aware of the lack of preparedness.

Obviously what I have been trying to outline is a superhuman effort in perfection. Without dwelling too long on the fact that we are all merely human and therefore do fall occasionally a little short of perfection, we must nonetheless never allow lack of preparation to be an excuse for human imperfection.

Because we are human we must also examine the human side of a well prepared ritualist. What, if any, is the difference between an error caused by nerves, distractions, excitement, emotion and those caused by lack of preparation? To the observer the difference is readily apparent and the result is significantly different. Errors by a well prepared ritualist awaken feelings of understanding and compassion. When an honest error occurs either by stress or distraction, the thought process of the observers and participants are positive thoughts whereby the central concern is one of wondering how to help rather than rebuke. The orientation of the concerns has a completely different thrust. Lack of preparation evokes critical negative thoughts, thoughts of chastisement or castigation.

Errors which are evinced as due to stress evoke positive supportive thoughts. Surely then, in full cognizance of our human imperfections, we should so prepare ourselves that when we err it will never be due to lack of preparation.

It may be said then that ritual as we know it and use it has an inherent ability to exploit our human foibles to promote brotherhood or destroy it. We can come to this conclusion here without even discussing any specific working- be it the Ancient York Rite ritual or the Emulation ritual. What we have outlined is that generic term **RITUAL**, regardless of the form it takes or the specific words, actions or symbols used in its presentation.

That leads some of our votaries to state that the specifics in a ritual are not as important as the thoughts we are trying to portray. It is precisely that impression that leads to the lack of preparedness I have been trying to highlight. Of course, the words as set down are important. It matters not one whit if the words, actions, etc. are different under different workings or rites. It does matter that the words, actions, etc. contained within a specific ritual be adhered to as closely as humanly possible. We already know the Masonic legends are essentially the same within all regular Grand Lodges and regular Masonic workings. It follows then that while our ritual may not be the same as other rituals, our lodge, whichever lodge it may be, has been authorized to use a specific form of ritual that binds us into a brotherhood with all others that have preceded us in that lodge as well as those who will follow us. On that premise we conclude that **OUR** ritual is deserving of the very best and near perfect rendition anyone of us is called upon to perform.

It may therefore be said correctly that reasonable, rational Masons find that Masonic Rituals are an important link in the brotherhood process. We must nonetheless understand that quite the opposite effect may result when Masonic Ritual is treated as the end all and be all of Freemasonry. When we allow our perception of Freemasonry to be centered on the ritual rather than on the lessons taught by the ritual, we misread its essential characteristic. Far too often we find what we might term "Ritual Vultures". These are Masons whose only purpose is to go to Masonic meetings, whether in their lodge or elsewhere, for the sole pleasure of pointing out the errors of others. Sometimes it is necessary for these birds of prey to strain every fibre of their being to find a fault. Yet find fault they do! Faults which are essentially of no consequence and which are recognized by all as caused by a momentary distraction.

Our birds of prey do one of two things:

a) To show their superior knowledge they immediately provide an audible correction for all to hear and so distract the brother doing the work, as well

as the candidate. The lodge room is suddenly filled with all manner of dissimilar and uninspiring thoughts; or
b) the bird of prey enters into a state of excitement- he can hardly contain his pleasure that he will shortly have the opportunity to destroy any feeling of accomplishment enjoyed by the brother who performed the work.

A sad case of ritual becoming more important than the lessons the ritual presents.

To summarize, let us understand that Masonic Ritual is an important element of our craft and one deserving of flawless presentation. Let us also understand, however, that we are all capable of error. When we are compelled to draw attention to some apparent departure from the proper form the occasion should be used as a vehicle to promote brotherhood. This means that, except for corrections made in rehearsals, all other corrections should be done in private and in a supportive manner so that the erring brother senses a feeling of kind assistance rather than unyielding criticism.

Let us accept the fact that Masonic Ritual should never be used as a means to embarrass anyone. Masonic Ritual is an excellent method to develop poise and composure when addressing groups. One who has overcome the tensions of rendering a portion of ritual where every word is known by most listeners has the ability to speak at ease to a group of listeners who do not know what words are to be used.

Even if it is necessary for a brother to be prompted on each word, for valid reasons other than lack of preparation, he should be able to experience the marvelous feeling of support flowing to him as he makes his way through the part as all others have done before him. Help the ritualist grow in poise, composure and intellect, then surround him with fraternal love and affection for he will then be your brother. Such is an integral part of Masonic Ritual.

Our thanks to R. W. Bro. Runciman for sending this copy of the Masonic Service Association "Short Talk Bulletin". The author of this work, M. W. Bro. Kenneth Aldridge -P.G.M. -Grand Lodge of Quebec -and present Grand Secretary is well known to our own Grand Secretary -Our Grand Master and many of our past Grand Masters. He is a regular contributor to the Masonic Service Assn. Publications.

A STUDY OF THE WINDING STAIRCASE

by HOMER L. ZUMWALT

(From the 1989 Transactions of the Illinois Lodge of Research)

In the ritual of the modern day Masonic Degrees, the building of King Solomon's Temple plays an important role. It has also fascinated the Biblical scholar and the archaeologist in their attempts to prove the existence of the Temple and the Bible story of King Solomon. All through history this subject has produced an air of mystery which seems to defy a positive solution.

The Masonic scholar, willing to spend the time and effort, can spend hours of research on almost anyone of the many features of King Solomon's Temple and still end on a note of mystery admitting that the subject is incomplete and more research is needed. An example to illustrate this point is the reference in the Second Degree which refers to the winding staircase, which we are led to believe existed in King Solomon's Temple. Although there is but one reference to the winding staircase in Masonic ritual, it has been made the central feature of the Second Degree which every Fellow craft Mason must symbolically ascend in order to make his advancement in the degree. As all Masons will recall, the reference is made "to advance through a porch, by a flight of winding stairs to the middle chamber, there to receive his wages". The details very clearly give a winding staircase leading from the porchway entrance up through the Temple Sanctuary to the upper floors. This reference contains a number of specific and positive statements which we are apparently asked to accept as facts. They are: 1) that there was a winding staircase in King Solomon's Temple; 2) that it was approached through an entrance from the porchway; and 3) that the workmen on the building ascended these stairs to receive their wages in the middle chamber.

The serious researcher will find that writers of the Charges and ritual of the craft were apparently more interested in the dramatic effect on the candidate than they were on historical accuracy. Biblical scholars and archaeologists differ widely as to the interpretation placed both on historical and the archaeological evidence dealing with King Solomon's Temple and in particular with the passages dealing with the staircase, but it is fairly safe to say that neither the Biblical scholar nor the archaeologists would support the specific statements made in the Masonic ritual of the Second Degree.

As of today, the only historical evidence relative to the building of Solomon's Temple is found in three different books of the Old Testament and in the writings of Josephus. Of these writings, it is generally accepted that the version in the First Book of Kings is both the oldest and most reliable description we have of the Temple. Our interest here is the mention of the winding staircase. The passages relevant to the winding staircase are found in Chapter 6 of the Authorized Version, which is probably the one used by the ritualists who composed the Lecture on the Second Degree.

First Kings, Chapter 6, Verse 1: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord".

Verse 5: "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about".

Verse 7: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building".

Verse 8: "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber and out of the middle into the third",

The description above clearly states that there was a winding stairs, but an examination of the text finds inconsistencies in the passages themselves and serious discrepancies are noticed between our Masonic ritual and the scriptures above. An example is in Verse 8, which places the entrance door for the middle chamber in the right side of the building. It continues by stating that the stairway went from the door to the middle chamber and on up to the third chamber. No mention is made to an entrance on the ground floor.

The second Bible reference is in Chronicles, Book II, Chapter 3, Verses 1-9. The description, which parallels the Kings version, omits all references to the chambers except for Verse 9, which states: "And he overlaid the upper chambers with gold..." It is widely accepted that the

"upper chambers" in Chronicles are the "Side chambers" mentioned in Kings. Notice that there is no mention of a winding staircase.

The third description is found in the Book of Ezekiel. Ezekiel came from a priestly family and some researchers think could have lived at a time which would have enabled him to have seen Solomon's Temple first hand. However, at the time of his writing, the Temple had been destroyed by the Babylonians.

The parallel passages of the above quoted from Kings and Chronicles are to be found in the 41st Chapter of Ezekiel, but differs from the other two.

Ezekiel, Chapter 41, Verse 6: " And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers around about, that they might have hold, but they had not hold in the wall of the house."

Verse 7: "And there was an enlarging, and a winding about still upward to the said chambers; for the winding about of the house went still upward round about the house; therefore, the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst."

It would appear that what Ezekiel was trying to say is that the chambers themselves wound about the house in long galleries. By "wound about" does he mean encircle? He makes no reference to a staircase. There are other differences noted in the three versions of the Old Testament.

Our Masonic view was probably taken from the translation of the Authorized Version of the Old Testament, which contained many mistranslations in the relevant passages. The translators themselves were aware of the difficulties, for attached to their manuscripts are numerous marginal notes and questions. Biblical Hebrew text often presents difficulties in translation and some cases impossible to a point of where one can only surmise at the true meaning.

Prof. Robert H. Pfeiffer of Harvard University and Boston University in "An Introduction to the Old Testament" writes: "The third element in Solomon's magnificence consisted of his buildings, primarily on Zion in Jerusalem, but elsewhere. The account in Chapter 6, Verses 1-9 is one of the most difficult sections in the Old Testament. First, owing to scribes who

failed to understand architectural terms and the obscure descriptions of the original author, neither an architect nor a clear writer, the text has been greatly corrupted. Secondly, the account has endured successive additions and revisions."

The first difficulty comes from the Hebrew text of Verse 8 in which one word is defective. The word appears as "lullim" and then translated to English as "Winding Stairs." Scholars point out that if the word is really "lullim" it appears nowhere else in the Old Testament, but an associated word "lulin" appears in several passages of the Jewish code known as the "Mishna" and later called the "Talmud."

One reference reads: "there were lulin in the upper chamber opening into the Holy of Holies, by which the workmen were let down in baskets, so that they should not feed their eyes on the Holy of Holies." Most translators translate this word to mean "opening" while others translate the word as "Trap-doors." The Jewish Encyclopaedia, Volume 12, pp. 85,92 says that the word "Lullin" refers to "trap-doors" but gives no supporting evidence to the meaning.

The second difficulty from the Hebrew text comes from the original word "Tichonah" translated as "middle" in our phrase from Kings. Verse 8, "the door for the middle chamber was in the right side of the house." The meaning of the word "Tichonah" is uncertain, but most modern translators refer to it as the "lowest" instead of "middle." This seems to make more sense.

Dr. James Moffat in his translation of the Bible in 1924 entitled "A New Translation of the Bible" translated Verse 8 in Kings this way: "The entrance into the lower side rooms was on the south side of the Temple; you climbed to the middle row, and from the middle to the top row, through trap doors."

In 1965, another translation came out in an English Edition of the "Jewish Bible" with Verse 8: "The entrance to the lower story was at the right hand corner of the Temple and access to the middle story above was by trap doors and so from the middle story to the third." There is no reference to winding stairs.

If the Temple had a winding staircase, as a few scholars still think, it was probably in the side walls and served the side chambers built into the thickness of the walls from the first and second levels. These side chambers were used while the Temple was being built for the purpose of paying the workmen their wages. Later, they were used as store-houses or treasury rooms of the Temple into which the treasures and gifts to the Temple were placed.

As mentioned at the beginning of this paper, the other source of information about King Solomon's Temple is in the writings of Josephus, a Jewish historian. He mentions Solomon's Temple in several of his works, but the main references are in his history of the Jewish people called "The Antiquities of the Jews." One relevant passage quoted from Wriston's translation, Book VIII, Chapter 3: "The King also had a fine contrivance for an ascent to the upper room over the Temple, and that was by steps in the thickness of its wall; for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors."

Apart from Josephus and the Bible, we have no other literary source to turn to for information. Unfortunately, there is no evidence in Jerusalem by which we might gain a knowledge of this subject, for successive conquerors made a thorough job of the destruction of the Temple and not one part remains standing and nothing has been uncovered by archaeologists. Regardless of whether there was a winding staircase, a trap-door or just an opening to the different compartments of the Temple, the mystery still remains, and will continue to fascinate the biblical scholar, the archaeologist and be of particular interest to the Freemason.

References: Books of the Old Testament.

Standard Work -Grand Lodge of Illinois;
The Mystery of the Winding Staircase by A. L. Shane;
A New Translation of the Bible by Dr. James Moffat.

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VARIATIONS BETWEEN ENGLISH AND CANADIAN FREEMASONRY

SOME VARIATIONS IN CONSTITUTION, COMPOSITION, AND PREAMBULATION BETWEEN ENGLISH AND CANADIAN FREEMASONRY

by v. w. Bro. Ian E. Brett, P.P.A.G.D.C. of Union Lodge #7, A.F. & A.M., G.R.C.

The reader should be aware that all variations noted are simply those within the experience of the writer which, although limited to Lodges in London and the Provinces south of London, is believed to be a general view of Lodges of the English Constitution in England. For all the writer is aware, there may be Lodges in England where practice is very much nearer to that of Lodges in Canada.

THE GRAND LODGE OF ENGLAND

The Masonic Year Book for 1987-88, the latest available to the writer, shows a total of 8,315 Lodges under the jurisdiction of the Grand Lodge of England, which were constituted as follows:

London Lodges (London is a District) ...	1,676
Provincial Lodges (in 47 Provinces)	5,856
District Lodges (in 34 Districts)	756***
Lodges abroad under Grand Inspectors (4 Groups)	14**
Lodges abroad not under Districts or Grand Inspectors.	13*
	8,301

***Includes 276 Lodges located in the Union of South Africa. with others located in Cyprus, Bengal, Bombay. Burma. Brunei. East Africa. Ghana. Gibraltar, Hong Kong, Madras. Malaysia. Nigeria. Northern India, Pakistan. Sri Lanka and Singapore.

**Includes Lodges located in Bermuda, Malta. South West Pacific and 2 Lodges in Quebec and 1 in Halifax. NS

*Includes Lodges located in Australia, Bangladesh, Greece, Monaco, Netherlands Antilles, New Guinea, St. Helena, United Arab Emirates, Virgin Islands and Windward Islands.

It will be seen that by far the greatest concentration of Lodges is in London District with 1,676 Lodges and the Provinces, or Countries, of England and Wales, with 5,856. In the case of the Provincial Lodges, the heaviest concentration is in the County of Lancashire, which is divided into two Provinces; West with 525 Lodges and East with 395 -a total of 920 Lodges. Kent is next, also divided into West and East, with a total of 352 Lodges. Among other Provinces, in which Freemasonry may be said to play a major role, are Surrey -337 Lodges, Essex -301, Cheshire -296, Yorkshire (in 3 Divisions) -286 and Hampshire & Isle of Wight -236.

Each Province is ruled by a Provincial Grand Master who is appointed by the Grand Master, and is assisted by a Deputy Provincial Grand Master with a number of Assistant Provincial Grand Masters, the number of Assistants varying with the number of Lodges in the Province. In the Province of West Lancashire, for instance, where there are 525 Lodges, the Provincial Grand Master is assisted by a Deputy Grand Master and 13 Assistant Grand Masters.

Scotland and Ireland both have their own Grand Lodges, each with its own Constitution, but it is worth noting that Lodges in Wales fall under the jurisdiction of the English Constitution in the Provinces of North Wales (112 Lodges), South Wales, Eastern Division (166 Lodges) and South Wales, Western Division (25 Lodges).

LAYOUT OF THE LODGE AND LOCATION OF OFFICERS

The main difference the writer has observed is that in English Lodges the Altar is located on the pedestal that is immediately in front of the W.M., who does not need to move from his place when obligating Candidates. The I.P.M. is responsible for opening, closing and closing the three great Lights. He also exhibits the appropriate Working Tools.

The Secretary's Desk is located in the center of the North side of the Lodge, the Chaplain occupying a place in the East, to the left of the I.P.M., who sits

immediately to the left of the W.M. Other P.Ms. of the Lodge sit to the left of the Chaplain. Places to the right of the W.M. are usually reserved for Grand Lodge Officers, visiting or of the Lodge.

The chairs of the Director of Ceremonies, and his Assistant, are on the floor of the Lodge at the South East corner, close to the left of the W.M. The Director of Ceremonies is one of the most influential Officers in an English Lodge and he is always possessed of a sufficient knowledge of the working to allow him to prompt or correct any member of the Lodge, including the W.M. The Director and his Assistant attend to the introduction of all Visitors and the giving of Honours where appropriate. They are also responsible for examination of new Visitors and for proving them to be Masons before they are admitted to the Lodge. In the English Constitution an unaffiliated Brother is permitted one visit to a Lodge before being called upon to provide proof of payment of Dues.

The Office of Almoner exists in English Lodges. The duties of this Officer are those carried out by the Senior Warden in Canadian Lodges - visitation of sick and shut-ins.

The Junior Warden is described in the Ritual as, "the ostensible Steward of the Lodge." However, in all the English Lodges within the experience of the writer, the organization of after Lodge dinners and all social events, such as Ladies' Nights, falls to the Secretary, assisted by the Assistant Secretary and, sometimes, by a small committee of the Brethren of the Lodge. Many Secretaries prefer to work alone, as there is then no need to research the consensus required in a committee.

The lights on columns, that represent the three lesser Lights, are placed to the right-front of the pedestals of the W.M., S.W. and J.W., and the lights are lit and extinguished by the Senior Deacon, observing a particular form.

The tracing boards of the three degrees are stacked on a trestle in the centre of Lodge, the uppermost only being exposed, and always being that of the degree in which the Lodge is working. They are changed by the deacons, in a particular perambulation. observed whenever the Lodge is opened or closed, or the degree changed.

PROCESSIONS AT OPENING AND CLOSING OF THE LODGE

Prior to opening the Lodge, the W.M. and his Officers enter the Lodge in procession. At the entrance to the Lodge the Director of Ceremonies bids all Brethren to be upstanding to receive their W.M. and his Officers. The D. of C. then leads the procession into the Lodge, followed by the Deacons, the Wardens and the W.M., with the Asst. D. of C. bringing up the rear. The procession makes a stop at the North East corner of the Lodge and the pairs turn inward to face each other. The W.M. walks through and under the arched wands of the Deacons. He is 'handed into' his Chair, from the right-hand side, by the Director of Ceremonies. The W.M. always enters, or re-enters his Chair from the right-hand side and vacates his Chair from the left-hand side. The D. of C. then bows to the W.M. with a slight forward inclination of his head, and the procession continues around the Lodge with Officers being dropped off to their respective situations, the D. of C. and his Assistant being the last to reach their positions. Before opening the Lodge the W.M. asks the Brethren to sing the Opening Ode.

The Closing procession is assembled during the singing of the Closing Ode, the procession being started by the D. of C. and his Assistant who pick up the Deacons and Wardens and then come to a stop along the South side of the Lodge. The Director then bids the Brethren to remain standing while the W.M., his I.P.M., his Chaplain and Grand Lodge Officers retire from the Lodge. At the door of the Lodge the Deacons arch their wands over the retiring W.M., I.P.M. and Brethren of Grand rank.

DRESS FOR MEMBERS

Agenda/Summonses are usually endorsed, "Dress on all occasions: Dark clothing or Uniform, White gloves, Black shoes, and Black ties." This is interpreted as a dark grey or navy blue lounge suit, with white shirt, black tie and black shoes. A few Lodges insist on every member and Visitor wearing dinner jackets. Every Brother wears white gloves and Tylers usually have spare white gloves for Visiting Brethren who may not be so equipped, or Brethren who may have mislaid or forgotten theirs. It is not unusual in areas where there is a preponderance of the military, to see Brethren in military uniform in Lodge.

ADDRESSING THE MASTER

The W.M. is always addressed as, "Worshipful Master." In a small pamphlet on "Masonic hints and Etiquette," issued by the Grand Lodge of England, Brethren are enjoined, "If you are called upon to speak in Lodge, remember that your comments must be addressed through the Worshipful Master; in *no circumstances should you address him as "Worshipful Sir."* The italics are the writer's.

TYLING THE LODGE

In a number of English Lodges, when the Inner Guard receives the command to, "see that the Lodge is properly T...d," he gives the Ks. and *then opens the door of the Lodge to ascertain that it is indeed the Tyler who has answered him* before reporting that the Lodge is properly T...d.

The Tyler is often not a member of the Lodge, but an elderly P.M., usually a bachelor or a widower, who is paid a small fee for his services, and given a free meal at the after Lodge banquet. Some of these Brethren are Tying Lodges every night of the week.

CLOSING THE LODGE

Before closing the Lodge the W.M. goes through what are known as, "The three risings." After gaveling, he stands and says, "Brethren, I rise for the first time to enquire if any Brother has aught to propose for the good of Freemasonry in general, or of this the *Name and Number of Lodge* in particular." If there are any letters or communications from Grand Lodge to be read, the Secretary will read them at this time. Otherwise he will rise and say, "There are no communications from Grand Lodge, Worshipful Master." At the second rising, the Secretary will read communications from Provincial Grand Lodge. The third rising is the opportunity for any Brother to give a notice of motion regarding the introduction of a new member or other matters.

After the third rising is completed, it is customary for visiting Brethren to stand and give greetings, in turn, from their own Lodges, to the W.M. and members of the host Lodge, starting in the North-East and

working around the Lodge room to the South-East by way of the West. In the interests of brevity, if there is an unusually large number of Visiting Brethren present, the Director of Ceremonies will select a Visiting Brother and ask him to call all Visitors to order and give greetings on their behalf.

AFTER DINNER TOAST LIST

Most Lodges are Close Tyled at 6 p.m. and the work is usually completed by 8:30 p.m., when the Director of Ceremonies announces to the Brethren that Dinner is served. This is usually a three or sometimes four course dinner, accompanied by the appropriate dinner wines and after-dinner liquors. The meal is catered and it is served by catering staff. The Secretary arranges the meal and decides the menu with the caterers. Collection of monies for the meal is made by the Assistant Secretary, assisted by the Stewards, usually during the course of the meal. The Stewards also serve the wines and liquors. The current cost of a three course meal, with wine, is approximately \$15.00 per member. When the writer first began his Masonic career, in 1956, the cost of the meal at his Initiation was approximately \$2.60.

At 9 p.m., or whenever the hands of the clock are on the Square, it is the custom to toast "Absent Brethren," and the names of Brethren absent through duty or sickness may be coupled with the toast. There is no response to this toast, but in some Lodges it is followed by 8 bells being sounded on a ship's bell, and the singing of the fourth verse of the Sailor's Hymn, starting "O Trinity of love and power, our brethren shield in danger's hour, etc., etc."

The formal Toast list commences at the end of the meal, beginning with the Loyal Toast, "The Queen and the Craft," followed in order by toasts to "The Grand Master," "The Pro. Grand Master," "The Deputy Grand Master," "The Assistant Grand Master," "The Provincial Grand Master," "The Deputy Provincial Grand Master," "The Assistant Provincial Grand Masters," "The Worshipful Master," who is always toasted in English Lodges by his I.P.M., "The Initiate," (if any), "The Installing Master," (at Installations), "Visitors," and "Officers of the Lodge."

The Brother who gives each toast is deputed to do so by the Director of Ceremonies, on behalf of the W.M. At the completion of the toast he calls upon the rest of the Brethren to take the time from him, and give the

'Masonic Fire'. He then calls out the directions for a set of hand movements. which are given in time, followed by the clapping of hands, three times three. The custom is said to have taken its rise in England in 177 after a well-known Brother returned to England fro France, where the custom was followed at Tab Lodges. In a Table Lodge new names were given familiar articles. The Table was the 'Tracing Board,' the plates were 'tiles,' the spoons 'trowels,' the drinking glasses 'cannon' and the wine was 'powder.' To fill the glass was 'to charge it,' and to drink the wine was '1 fire.' Thus it is usual for the W.M. to call upon h Wardens before starting the toasts, "Brother Warden how do you report your respective Columns?" to which the Wardens will respond, "All charged in the West Worshipful Master," and "All charged in the South Worshipful Master," respectively. The 'Fire' is the audible expression of approval of a Masonic toast. After the giving of the 'Fire' the toaster will introduce the Brother who is to respond to the toast.

The last Toast of the evening at the festive Board the Tyler's Toast and the Tyler is summoned, by the W.M. gaveling twice, to a place behind the W.M.'s chair. The two knocks signify to the Tyler that he must no1 give the Tyler's Toast, and to the Brethren that the festivities are at an end for that evening. The Tyler' Toast is:

“Dear Brethren of the Mystic Tie, The night is waning fast,
Our work is done, our feast is o'er, These words must be the last:
GOODNIGHT, goodnight, repeat that old refrain Happy have we met, sorry
to part,
And happy to meet again”

In Lodges with a large number of Armed Service members, especially in the Royal Navy, who are often away overseas for extended periods, the Tyler's Toast: may be varied thus:

Here's to all poor and distressed Mason wherever they may be; scattered over the face (earth, air, or water. May we wish them a speed relief to their sufferings, and a safe return to the Native Land should they so desire. The Brethren's response to the Tyler's Toast is: simply, "The same," and, after the singing of the National Anthem, the Lodge evening is over.

Finally, a word of advice to Canadian Brethren visiting England, who may desire to visit an English Lodge while over there. Most Lodges are situated in a building which is called either "The Masonic Hall" or "The

Masonic Club," and is in the 'phone book. Every member of each tenant Lodge or Chapter is, de facto, is member of the Masonic Club at that building, and ever: Visitor to a Lodge is a guest, who is permitted to use the Licensed Bar of the Club. Each Club has a resident Steward who will be able to advise a caller of the name: and 'phone numbers of the Secretaries of tenant Lodges who may be meeting at the time the Canadian Brother is in England. Do call and make yourself known -you will be most welcome. The writer has a friend not living in British Columbia, who came into the Lodge in England in 1961, wearing the uniform of the Royal Canadian Navy, and was brought to him by the D. of C. with the words, "This is a Brother from Canada. Please take care of him." From that introduction sprang a friendship which has lasted almost 30 years and is as strong today as it was when it first began.

Our thanks to V. W. Bro. Brett for sharing his observations for publication in The Newsletter.

NOTEWORTHY CANADIAN FREEMASONS

Articles for this section are researched and prepared by R. W. Bro. Wallace McLeod -and we appreciate his continued efforts.

JOHN ROSS ROBERTSON (1841-1918)

In general, the average Mason does not find history particularly thrilling, and there have not been many serious Masonic historians in Canada. Still, there are a few whose names we should know, and one of them is John Ross Robertson, who was born on December 28, 1841 in Toronto. He learned the printing trade, and became a newspaperman; in 1876 he founded the *Evening Telegram*, which was for many years standard fare for the people of Toronto. This and his various other publishing ventures were quite successful, and made him a wealthy man. He was able to make substantial contributions towards the building and operation of the Hospital for Sick Children, and to indulge in a practical way his interest in history. He amassed the John Ross Robertson Historical Collection, an immense array of pictures, maps, and charts that is now housed in the Reference Section of the Toronto Public Library. He also published six volumes of the *Landmarks of Toronto*, which has been called the "most

detailed record of Toronto from 1792 to 1914." In recognition of his services to the community, he was offered both a knighthood and a seat in the Senate; he declined them both.

He was initiated into Masonry in King Solomon's Lodge No.22, in 1867, and affiliated with Mimico Lodge No.369, serving as its Master in 1879. The next year he ruled his mother lodge. He was elected G.S.W. in 1883, and became D.D.G.M. for Toronto in 1886; during his year in office he made seventy-eight visitations within the District, and his report to Grand Lodge filled an astonishing twenty-eight pages in the *Proceedings*. He served as Grand Master from 1890 to 1892, and during these two years he visited 363 lodges, and presented a lecture in most of them-a record of achievement that would be hard to match.

Robertson also wrote a number of Masonic books, beginning with *The History of the Cryptic Rite* (1888), *The History of Knights Templar of Canada* (1890), and *Talks with Craftsmen* (1891). But his most lasting contribution was his *History of Freemasonry in Canada*, which was published in two volumes in 1900. It is an immense but undisciplined compilation, whose permanent value lies not so much in its historical narrative as in the collection and reproduction of hundreds of early documents. In recognition of his historical researches, in 1904 he became a full member of Quator Coronati Lodge No.2076, E.R., London, but because of the distances involved he was unable to take a significant part in its activities. When John Ross Robertson died on May 31, 1918, he left his Masonic library, consisting of about a thousand books, to the Public Library of Toronto; it handed them over to Grand Lodge, and they formed the nucleus of the grand Lodge Library when it was opened sixteen years later.

Sources of Information:

Whence Come We? (Hamilton, 1980) 121-125, 226, 229; Frederic Ray Bransombe, **Zeta**

A Centennial Celebration 1885- 1985 (Toronto, 1985) 25-31.

ALFRED JOHN BIDDER MILBORNE (1888-1976)

Another great Canadian Masonic historian was A. J. B. Milborne, familiarly known as "Jack." He was born in Yeovil, Somerset, in the west of England. He came out to Canada at the age of nineteen, and settled in Winnipeg. During the First World War, he served in France in the Canadian 1st Division, being mentioned in despatches and eventually commissioned. After the war he became an officer of a trust company, and in due course his firm transferred him to Montreal, where he stayed until his retirement. Then he moved to Knowlton, Quebec.

He was made a Mason in Northern Light Lodge, No. 10, Winnipeg, in 1912. Eventually he affiliated with Westmount Lodge No.76, Montreal, and served as its Master in 1927. He was elected D.D.G.M. of Montreal District No.2 in 1930. For a number of years he had been a student of history, and in 1949 he was invited to become a full member of Quator Coronati Lodge No. 2076 on the English Register ("the premier lodge of research"), being the second Canadian so honoured in the history of the lodge. In 1959, when the bicentenary of the Craft was to be celebrated in the Province of Quebec, it seemed appropriate to mark the occasion by producing an official history. The task was entrusted to Milborne, and in 1960 he published *Freemasonry in the Province of Quebec, 1759-1959*, which is indispensable for anyone who cares about our past.

Bro. Milborne, had a particular instinct for old documents, and he succeeded in finding a number of early lodge minute-books. On one memorable occasion he was able to persuade the Grand Secretary in London to change his mind-which is not an easy thing to do. There are in Quebec two lodges that have maintained their connection with England, and never joined the Grand Lodge of Quebec. One of these is St. Paul's Lodge, No.374 on the English Register. For many years the official records stated that it had been constituted in 1824. In 1948 Bro. Milborne was able to provide nearly seventy official documents to demonstrate conclusively that the lodge had been working without interruption from 1770. The authorities were won over, and St. Paul's lodge is now recognized as the oldest active lodge in the Province of Quebec. As a token of gratitude, this fine old lodge made Bro. Milborne an honorary member.

Jack Milborne died on May 26, 1976; his extensive Masonic library was deposited at his death in the Public Archives of Canada, where it will be available in perpetuity for consultation by serious students.

Sources of Information:

C. N. Batham, **AQC** 88 (1975) 222; John Charles Hope, **St. Paul's Lodge, No. 374, E.R.**

The History of the Lodge 1770 to 1970 (3rd edition, Montreal, 1971) 73-74.

QUESTIONS & ANSWERS

The Questions & Answers section includes excerpts from a list of over 100 compiled and prepared by R. W. Bro. Frank J. Bruce. These questions were collected by the Education Committee of Toronto District #3 from 1976 through 1978. The answers were supplied by W. Bro. Harry Carr (past secretary and editor of Quator Coronati Lodge #2076 U.K.) Our thanks to R. W. Bro. Frank Bruce for making them available for use in the NEWSLETTER.

Question 16: The year on an Application Form is shown as A.L. Why?

Answer 16: The A.L. -Anno Lucis (the year of light) appears on *many* Craft Documents. Our system of Masonic chronology is based on a pre-Christian tradition that the Messiah {Christ would have been born 4000 years after the Creation of the Universe, so that the calendar, in early Christian times, counted the Creation (*Anno Lucls*) as 4000 B.C.

Question 17: Where did the word Cowan come from?

Answer 17: *The Oxford English Dictionary* says 'Derivation unknown', and defines it as 'One who builds dry stone walls (i.e., without mortar) ...applied derogatorily to one who does the work of a mason, but who has not been regularly apprenticed or bred to the trade'.

he word is probably of Scottish origin, and it appears, in that sense, in a large number of Scottish Masonic documents from 1598 onwards (For further details see Carr, "*The Freemason at Work*", pp 86-89).

Question 18: What is the meaning of symbolism in Masonry?

Answer 18: Symbolism in Freemasonry is the means by which we explain or interpret the tenets, principles and philosophy of the Craft. The answer to Ques. 14 may perhaps serve as an example. (Vol. 9 #4)

Question 19: What is the peculiar characteristic of the colour Blue in Craft Lodges?

Answer 19: The question seems to imply a quest for the symbolism of the two shades of Blue used in our (English) Craft Regalia, and I answer in that vein.

The M.M. Apron in use today, was first prescribed in the *Book of Constitution*, 1815, by the newly United Grand Lodge. It was then 'plain white lambskin ...with sky-blue lining and an edging 1/2 inches deep, 'virtually identical with todays Apron which is officially described as with 'light blue lining and an edging not more than 2 inches in width ...'

Before that time there seems to have been total freedom of choice, both as to the colour of lining or edging, and of the various decorations, printed, painted, or embroidered with which they were frequently adorned.

On 24 June 1727, the Grand Lodge prescribed that Masters and Wardens of private Lodges should 'wear the Jewells of Masonry hanging to a White Ribbon'; there was no mention of Aprons, which were presumably of white skin.

On 17 March 1731, Grand Officers were ordered to wear 'blue Silk Ribbons' (ie Collars) and 'Aprons lined with blue Silk'. A note in the *Rawlanson MS.* c. 136, dated 1734, makes the earliest mention of 'Garter Blue Silk' for the Grand Masters' Aprons and from this time onwards Grand Officers' Collars and Aprons are always linked with Garter Blue just as they are today.

It is important to observe, however, that until 1745 at least, the blue Robes of the Garter Knights were of 'a light sky-blue' and there is useful confirmatory evidence that this was the original shade of Grand Officers' regalia, sky-blue!

In 1745, the light sky-blue was altered by King George II to the present rich Garter-blue, to distinguish his Garter Knights from those who received that honour from the Pretender. Our present use of the 'garter-blue' so prescribed in the modern Constitution dates back to c. 1745.

Finally, it must be emphasized, that in all the scanty evidence on the choice of colours of English regalia, there is never any hint 'that the colours of Freemasonry were selected with a view of symbolism'. (For the details in this, I am mainly indebted to a valuable paper, '*Masonic Blue*', in A.Q.C. 23, pp 309-320, by the late Bro. Dr. W. J. Chetwode Crawley).

Question 20: What is the basis of Masonic Chronology?

Answer 20: See Ques. 16.

Question 21: What are the Landmarks of Masonry? How many are there?

Answer 21: The best definitions of the term as applying to the Craft are:

- (a) A landmark must have existed from 'the time whereof the memory of man runneth not to the contrary.
- (b) A Landmark is an element in the form or essence of the Society of such importance that Freemasonry would no longer be Freemasonry if it were removed.

With such strict definitions it would be difficult to compile a list that genuinely conforms to those standards. The U.G.L. of England does not have a list, though many lists have been compiled (ranging from five to fifty items) and adopted by various Grand Lodges. The best known list in the Western Hemisphere was prepared by Albert Mackey who actually used the two definitions quoted above. His list of 25 items was adopted by several USA jurisdictions, even though the majority of them could not possibly pass

the strict test which he had himself prescribed. To illustrate the difficulty, I quote 2 of Mackey's Landmarks which cannot be Landmarks because we can actually date the period of their first appearance in Masonry.

From the "Freemason at Work" p. 264, Mackey's No.1... and Mackey's No.2...).

To avoid a lengthy discussion of the kind of rules, customs and privileges that could never qualify as landmarks, the following is a Code of Landmarks adopted by the newly formed Grand Lodge of Iran in 1970, which I compiled for them at their request.

- a.) Belief in God, the G.A.O.T.U.
- b.) Belief in the immortality of the soul
- c.) The V.S.L. which is an indispensable part of the Lodge, No Lodge may be opened without it and it must remain open and in full view while the Lodge is at labour.
- d.) Every Mason must be male, free-born and of mature age.
- e.) Every Mason, by his tenure, expresses his allegiance to the Sovereign or Ruler of his native land.
- f.) The Landmarks of the Order can never be changed or repealed. (For further details see Carr, "The Freemason at Work pp 263-267).

Question 22: What is the essential use of Tokens in Freemasonry?

Answer 22: To provide a virtually invisible means of proving oneself a Mason and of testing a stranger. The ritual says that they can be used 'by night as well as by day'.

Question 23: What does the word Free signify when connected with Free Masonry?

Answer 23: The origin of the term has given rise to much debate. In the earliest attempt to regulate building wages in 1212, the "freemason's (sculptores lapidum liberorum) were distinguished from 'masons' (*caementorle*) as separate classes of workmen, notably in their wages.

Masons were paid *1 1/2 to 3* pence per day; freemasons received *2 1/2 to 4* pence, and in numerous later building accounts, the 'freemason' (in a variety of spellings) are regularly distinguished from 'rough masons', layers, rough hewers, hard hewers, etc.

Originally, the term 'freemason' is undoubtedly connected with 'freestone' (*franche pere* in Old French, where the 'franche' means of excellent quality).

Freestone was a fine-grained stone that could be worked in any direction and could be undercut, lending itself particularly to the carving of foliage, images and mouldings, vaulting, window-frames and door-ways. The skilled worker in freestone was an artist and a precision worker, so that the designation 'freemason' denoted 'superior qualifications in the mason trade'. Confusion arises however, when the titles are occasionally interchanged doubtless through carelessness.

It is not surprising, perhaps, that when the character of the Craft began to 'change by the admission of 'Accepted' or non-operative Masons, the title Freemasons was adopted, quite unofficially, for men who had never worked in stone. When Elias Ashmole recorded his admission on 16 October 1646, he wrote in his diary:

"4:30 p.m. I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karincharn in Cheshire".

Two other uses of the word Free arise in the records of the mason trade:

- (1) Free, i.e. not a bondman, who would not be eligible for admission even as an apprentice.
- (2) Free of the trade: it was customary in the London Masons Company as in many other crafts, for an apprentice at the end of his indentures to buy his 'freedom by the payment of certain fees. He then became 'free of the trade' and was entitled to set up as a master.

I am satisfied that neither of these connected with the title 'Freemason'.

Question 24: What is cubit measure?

Answer 24: Originally, the distance from the elbow to the finger-tips (O.E.D.) varying at different times and places, but usually about 18-22 inches.

BOOK REVIEWS

BY R. W. BRO. WALLACE MCLEOD

BEYOND THE PILLARS:

Edited by Wallace McLeod

In 1971, the Grand Master of the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario, M. W. Bro. William Kirk Bailey, named a Special Committee on Publications, to review existing publications, and to undertake the preparation of any new ones which seemed required.

It was decided that the MANUAL for INSTRUCTORS and for MASONIC STUDENTS, which had not been radically revised since its preparation in 1948, should be retired to a place of honour, and was superseded by BEYOND THE PILLARS.

From beginning to end, the content of it is excellent, every chapter is a source of information and, is a must for every Mason in Ontario.

THE BUILDERS

by Joseph Fort Newton

This book has been the first one placed in the hands of thousands of Master Masons throughout the English-speaking world over the past sixty years. By now its views on the origins of Masonry may seem uncritical, and its summary of the history may sound old-fashioned; but its expressions of the nature, philosophy, and spirit of the Craft are as valid today as when they were written. Dr. Newton was a minister of the gospel, and Grand Chaplain of the Grand Lodge of Iowa. Still an inspiring classic.

MORE ABOUT MASONRY

by H. L. Haywood

Here is a wealth of information about all aspects of the Craft. It has the same virtues as Haywood's other books: an interest in everything, a general depend- ability, and the sharing of a vast amount of information. It also has the same defects: a verbose and ungainly style, and a pretension to encyclopedic knowledge which sometimes betrays him. But here you can read about Higden's Polychronicon, the Old Charges, Anderson's Constitutions, the Papal bulls, duties and powers of Grand Masters, and of lodge officers; the relationship between Masonry and the law; the high grades, the qualifications for Masonry, and many other topics.

Not the best book in the world to begin with. But if you liked Haywood's NEWLY MADE MASON, here is more of the same.

FREEMASONRY THROUGH SIX CENTURIES

by Henry Wilson Coil

Coil was a California lawyer. In 1961, his MASONIC ENCYCLOPEDIA was published, and at once became a classic in its field. His interest in details and facts is once again attested in this newer book, which has been termed (by Louis L. Williams) "the finest Masonic history available to today's Mason". It traces both the Craft and the concordant orders, throughout the world, from the mediaeval guilds of operative stonemasons. Inevitably, with such a broad canvas, Canada receives short shrift. But for a readable overview, and a judicious summation of controversies, this is the book.

MASONIC HARVEST

by Carl H. Claudy

Here are over forty of Claudy's SHORT TALK BULLETINS, originally published by the Masonic Service Association as addresses to be delivered in lodge, and now brought together in a single book. They are grouped under different headings, such as history, reveries, oddities, religion, and behaviour.

Claudy is a dependable writer, never tedious to read, always thoughtful, usually informative, often inspiring. These papers, almost without exception, "At Midnight", "Making a Mason at Sight", "What to tell your wife", "The Enemy Within", and "The Mystic Tie". In short, something for everyone. Try it; you'll probably enjoy it.

5 -15 MINUTE TALKS

by Elbert Bede

Elbert Bede was editor of the OREGON MASON for many years. He was also an accomplished speaker, and in 1945 a number of his 3-5-7 MINUTE TALKS were published together as a book; it seems to have weathered the years well. After his death, thirty more of his talks were collected, they are published here for the first time. They are not intended to be brilliant papers on Masonic Education, or glittering gems of oratory, but just simple thoughtful addresses for the banquet hour. They have a distinctly American flavour; but, if finding words doesn't come easy to you, some of Bede's talks could be adapted for use here as well. For example, he has good thoughts in "Interpreting our Symbols", "The Hour of Refreshment", and "Why not Organize for Public Service?".

INTRODUCTION TO FREEMASONRY: ENTERED APPRENTICE, FELLOWCRAFT AND MASTER MASON

by Carl H. Claudy

This was originally published as three separate booklets, for presentation to the candidate as he completed his degrees. It has been widely distributed, and deservedly so. It is easy to read, and yet contains a tremendous amount of information, arranged so that it seems to arise directly from the ceremonies. A very good book. But remember that it was prepared outside Ontario, and so the usages and customs it discusses need not coincide altogether with those practiced in this jurisdiction.

THE COLLECTED PRESTONIAN LECTURES

by Harry Carr

William Preston was the third and most influential of the "Three Great Interpreters" of our ritual (see *Beyond the Pillars*", page 80). At his death he left money for the Grand Lodge of England to finance an annual lecture by "some well-informed Mason". Here in a single volume are twenty-seven of these lectures, delivered by the finest Masonic scholars of this century. They treat such topics as the meaning of "Free" in Freemasonry, the change from operative to speculative craftsmen, the early history of the mother Grand Lodge, and the meaning of different parts of the ritual. They are not easy going, and several are rather technical. Others could be read with profit even by the novice (for example, J. Johnson on symbolism in the three degrees, and G. S. Shepherd-Jones on "What is Freemasonry?").

ANNUAL COMMUNICATION OF GRAND LODGE

-1990 Royal York Hotel –
Toronto, Ontario

SEMINAR PROGRAM

1:30 p.m. Tuesday, July 17, 1990
Check for room locations

1. The prospective D.D.G.M.
2. Planning for the Office of Worshipful Master.
3. The Importance of Good Communications.

All three programs will run concurrently and will last approximately *2and 1/2* hours.

GRAND MASTERS BANQUET

Wed., July 18, 1990

Doors open 6:00 p.m. / Dinner 6:30 p.m.

Entertainment - "The Brass Quintessence" (*Canada's representative to the World Education Conference in Finland -Aug. 1990*)

SPEAKER: M.W. Bro. J.M. Marcus Humphrey of Dinnet -Immediate Past Grand Master of the Grand Lodge of Scotland, and Member of The Board of General Purposes of The United Grand Lodge of England.

TICKETS: \$25.00 each -available through each District Deputy Grand Master or the District Secretary.

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